The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

Immoral Cities.—Presiding Elder Daniel, in a sermon, recently, at Lexington, is reported to have said that Columbia, South Carolina, is the wickedest city south of Philadelphia. The Charlotte Chronicle, with a special fondness for South Caroilna virtue and glory, does not think the elder should have said it, for even Philadelphia is quite "a moral city compared with New York or Chicago."

As we see it, the esteemed Chronicle fails to make out its case. Of course New York is more immoral than Philadelphia. It is larger. So is Chicago: hence more wicked. London is larger than either: hence still more wicked.

But the elder, we've no doubt, was talking about smaller towns like Charlotte and Columbia and Richmond and Charleston. And as to these minor places we have learned that when a man says one is more wicked than the other he simply means that he is better acquainted with the wickedness of the one than with that of the other. This writer chanced to be in the company of three traveling men reeently. One of them avowed that Charlotte carried on more wickedness than any town in the State. The second avowed that Charlotte was not in it for sin with Greensboro. A third stubbornly maintained that Asheville could make both Charlotte and Greensboro blush in the matter of immorality and wickedness. Each gentleman was equally candid, but, upon enquiry, it was found that each was the more fully acquainted with the ways of the town whose vice he championed.

So there you are. It depends, not upon the city's wickedness, but upon the speaker's or writer's acquaintance with that wickedness. The city has its blessings, its benefits, its advantages. But, oh my! the immorarily, the vice, the sin of them, are deep and dark also.

That is the best and safest country, therefore, which, instead of building the biggest cities, maintains the best, most intelligent, most prosperous and most happy rural population. For high moral standards, and the virtue of maintaining them, commend us to the free and happy country.

Press and People.—Deacon Hemphill, now editor of The Richmond Times-Dispatch, formerly of the Charleston News and Courier, has been having a say about the press. As his office indicates, the Deacon has high ideals for the press, but is of opinion that many of his fellow laborers do not, or if they have, they have prostituted rather than elevated those ideals. Instead of cultivating and refining the tastes of the people whom they serve, the newspapers, declares the Deacon, have been catering to the corrupt tastes of the people in order to make their products sell. He was talking before the students of Yale recently and used these utterances:

"The shame of the press is that it has catered to the worst tendencies of a corrupt and malodorous age. It has magnified all the weaknesses of humanity, "played up," in the language of the shop, the indecencies of society, revelled in the rottenness of the divorce courts and engaged with deliberation in the intensive cultivation of every source of scandal. Its mission ought to be the elevation of the public; instead, it advertises its degradation; fairly shrieking against any restriction upon its liberty, it converts its liberty into license. Broadly speaking, the most sensational and irresponsible newspapers make the most money, and there has been noted for years the gradual degradation of the American press to the American level. Some of the cleanest and most self-respecting newspapers are published in New England, but even here the tendency towards a larger conception of journalism cannot have escaped the observation of those who are interested in the development of our civilization."

We were just wondering when we read that if people who talk are not doing the same thing as the people who write, namely, magnifying the weaknesses and discrediting the virtues of society about us. I saw in this morning's paper a whole column and more on front page of a big daily given to a harrowing and horrible account of a woman who the day before had with shot gun blown the head off of her faithless husband. It was terrible, and it should not have been given such length and prominence. but what are you going to do about it? Not half as much was said in the paper as was said by the hundreds who saw the results of the tragedy or heard the detail of it from their neighbors. It is a tendency, not merely of the newspapers, but of society and human nature, that we are to contend with. It is a weakness, a painful and deplorable weakness, that we of the human kind will talk so much about the vices and failing of our fellows, so little about their virtues and successes. We agree with the Deacon, but he needs to include the people, as well as the press, in his denunciation.

"Business Is Business."—About half the time when that term is used one means that all sentiment, kindness, charity, fellowship, is to be excluded. On that ground business is a soulless and selfish affair. There are just plenty of people who think there is absolutely no business in being kind, and that being kind "is no business." To take thought of others' feelings, conditions, circumstances finds no place in the business life of many would-be busy men.

Yet, if you will observe closely, some of the most successful business men you know are the most thoughtful and considerate of men. You have heard, no doubt, that the mayor of New York was a much worked man, busier in fact than the president of this republic. Yet, from the July World's Work we learn that in the first three months of the present Mayor's encumbency he wrote 15,000 letters. Most of these are in reply to pleas for help. As to why the busy Mayor turns aside from his official business to write 5,000 letters a month, let him speak:

"Sometimes I can do something. More often I can send a little comfort or encouragement or advice. Do you know it is wonderful how often the friendless and poor need a little advice more than anything else, how ready to accept it, and what good it does them? Cranks? Well, some of my correspondents are in prisons and asylums. That doesn't make any difference; they are entitled to anything I can do for them."

The Texas Legislature has held its third extra session.

FROM THE FIELD.

Greensboro.

The work here is doing as well as we could expect this warm weather. A strenuous life makes it necessary for people to take vacation and rest. Our congregations are keeping up equal to any of the churches in the city according to our membership and better than some that have double the membership; so we take courage. Last night a number of the members gave us a surprise, and it was a complete one; but we enjoyed it, and why should we not when they left us richer in this world's goods, sugar, coffee, etc? The Ladies' Aid Society have been busy looking after the beautifying of the church in the way of a new carpet for rostrum and aisles. The young ladies' Philathea Class put a new rug in their room at a cost of over thirty dollars. Mrs. Bolton and I want to thank the good people for this donation. J. W. Bolton.

A PROFITABLE SESSION.

The sixteenth annual session of the Sunday School and Young People's Convention of the Eastern N. C. Conference was held at Amelia Christian Church near Clayton, N. C., July 20-22. The following ministers were present and took active part in the work: W. G. Clements, J. D. Wicker, A. P. Barbee, W. C. Wicker, C. E. Newman, L. F. Johnson, A. T. Banks. The following persons were enrolled delegates from the schools: E. M. Newman, Beulah Gooch, Mary Fuller, W. B. Fuller, Chas. Eves, Mamie Newman, N. H. Askew, Frank Askew, N. M. Rogers, Mrs. L. F. Johnson, Alma Wood, Clair Mitchell, Myrtle Mitchell, J. E. Austin, Arthur Smith, Callie Barber, O. W. Mann, Lester Mann, Sudie McCauley, Hattie Way, D. I. Langston, David Johnson, Chas. H. Stephenson.

In the absence of Rev. H. Scholz, President, the Secretary, L. F. Johnson, called the Convention to order and appointed Rev. W. G. Clements temporary Chairman who conducted the praise service. The welcome address was delivered by Rev. A. T. Banks. Response by Rev. A. P. Barbee.

Rev. C. E. Newman was elected to preside over the Convention.

The Report on Music was read by Rev. A. T. Banks, General discussion led by Rev. J. D. Wicker. The Entertainment Committee made announcements, and the meeting adjourned till Thursday, 10 A. M.

Second Day.

The praise service was conducted by Rev. A. P. Barbee. The Committee on Organization and Expansion made an interesting report, showing that progress had been made at Chapel Hill, that our people there had organized a church and had purchased property on College Avenue for a church site. An appropriation was made from the funds of the Convention to assist the new organization in the development of its work.

The report of Committee on Sunday School Literature was read by the Secretary. All the Sunday School Literature published by the Christian Denomination was recommended with other important helps, such as S. S. Times and Peloubet's Notes.

Rev. A. T. Banks was appointed to solicit subscriptions for The Christian Sun.

The following committees were appointed: Resolutions, Rev. A. P. Barbee, and W. B. Fuller; Nominations, Rev. A. T. Banks and N. M. Rodgers; Auditing, Revs. J. D. and W. C. Wicker; Place of Meeting, E. M. Newman, J. F. Coghill, O. W. Mann.

The Report on Home Department was read by Rev. L. F. Johnson, Chairman of the Committee. Discussion by Rev. L. F. Johnson and Dr. W. C. Wicker.

The Report on the Work of the Primary Union was read by Mrs. L. F. Johnson. The report showed progress in the department.

Dr. Wicker was invited to present the claims of Elon College. He made an able address which was greatly enjoyed. Motion prevailed to appoint a standing committee on Cradle Roll Department.

Third Day.

Praise service conducted by W. B. Fuller.

Rev. J. L. Foster, Superintendent of the Christian Orphanage, delivered an interesting address on the Relation of the Sunday School to the Orphanage. The address made a profound impression on the audience. An offering was made for the benefit of the Orphanage.

Dr. Wicker offered the report on Teacher Training which indicated progress in the department. The text book published was highly endorsed. Recommendation was made for classes in all of our schools. The name of the Convention was definitely fixed and in future the convention shall be known as The Sunday School and Young People's Convention of the Eastern North Carolina Christian Conference.

Rev. C. E. Newman, of Henderson, offered the report on Christian Endeavor and Young People's Societies. The report was encouraging, showing that some progress had been made in the way of organization within the past year. Special mention was made of work done at Raleigh and at Liberty, Vance County.

Prof. N. F. Brannock of Elon College delivered an excellent address on the theme Christian Endeavor. This was one of the best papers read in the Convention. The paper was requested for publication in The Christian Sun. Supt. Chas. H. Stephenson offered a report of the work of other Societies. The report was full of valuable suggestions and will be read in the Minutes of the Convention with pleasure.

The Laymen's Movement was heartily endorsed, and the Convention pledged its support to the cause and will stand by its pledge.

Officers elected for the coming year: Pres., Rev. H. Scholz; Vice President, Geo. T. Whitaker, Secty., Rev. L. F. Johnson, Asst. Sect., W. B. Fuller.

Standing Committees.

Sunday School Literature, E. M. Newman, Rev. A. P. Barbee, J. E. Franks.

Organization and Expansion, Rev. W. G. Clements, Rev. W. C. Wicker, K. B. Johnson.

Music, Rev. A. T. Banks, Geo. McCullers, Mrs. L. F. Johnson.

Home Department, Rev. L. F. Johnson, Dr. Wicker, N. M. Rodgers.

Primary Work, Mrs. W. W. Staley, Rev. J. D. Wicker, Miss M. Bridges.

Teacher Training, Dr. W. C. Wicker, J. M. Banks, Rev. J. L. Foster.

Christian Endeavor, J. W. Gunter, Miss Sudie McCauley, W. B. Fuller.

Cradle Roll, Mrs. L. F. Johnson, Mrs. W. G. Clements, W. C. Wicker

Provision was made for a Secretary of Christian Endeavor to be elected by the Executive Committee.

The next place of meeting will be Damascus Christian Church, Orange Co., Tuesday after the third Sunday in July, 1911. L. F. Johnson, Sec.

USE WELL THE TIME.

I have noticed some who get more out of a short life than many do out of a long one. They look and see—they think and act—they learn something and have something because they try. When they are ready they go right about it at once without lagging back or giving way to sloth. And there is another very commendable thing about them—they resolve to make the very best out of life. They are not grunters, growlers, complainers, nearly always feeling well and good when you meet them, and if everything is not right, they just pass right on until they find more congenial company. They do not all the time scent the air nor roam the private and public ways to find something wrong, nor look too much at the faults, mistakes, and imperfections of others. They have no time nor inclination to do this. It demands and takes all spare time to attend their own business. When they wish others to

help them about their duties they will call them in. Not sooner than that time. There are about a million of people trying to work at their business—about two million seeking an opportunity to help them. Some need your help if you can find them; look around you for them.

J. T. Kitchen.

NORFOLK LETTER.

A large crowd gathered at the home of Mr. and Mrs. J. B. Fanney last Tuesday night to join in a reception to Bro. Hanson and wife, under the auspices of the Ladies' Aid Society. Dr. and Mrs. J. W. Manning, Deacon and Mrs. T. J. Lawrence, with Miss Kate Moore assisted in receiving. Between fifty and seventy-five people were present. The following program was rendered:

Vocal solo, Miss Marshall.
Recitation, Miss Edmunds.
Vocal solo, Miss Edmunds.
Instrumental solo, Clifton Fanney.
Vocal solo, Miss Mary Lou Pitt.
Recitation, Miss Louise Wright.

Bro. Hanson made some remarks appropriate to the occasion.

The people then repaired to the beautiful lawn which had been lighted with strings of electric lights, and the ladies served cream and cake. All went home feeling better for the evening spent together in this social way. The people of our church so far have had no social of any character to raise money, but meet the need with free will offerings, but occasionally have these social times together which are helpful. The "Good Will Circle," our young people's class, hold a social with Miss Lillie Nichols tonight.

Mr. and Mrs. C. F. Bell were received into membership last Wednesday night at prayer meeting. They came from the M. E. Church, South.

Miss Mary Lou Pitt added very much to the service Sudnay morning with a vocal solo.

At night Bro. Hanson spoke to a record-breaking congregation. We feel encouraged that our congregations are growing, even though it is in the summer when they usually get smaller.

Rev. H. E. Rountree of Waverly is still in the community spending a portion of his vacation. He preached for Bro. Howsare and his people at the Temple yesterday at the morning service.

Mrs. Howsare and children, accompanied by Miss Ethel Guynn of the Temple, leave this morning for Yellow Springs, O., to visit the parents of Mrs. Howsare.

Mrs. J. P. Barrett of Dayton, Ohio, is visiting friends and relatives in and around Norfolk. She attended church at the Memorial Temple yesterday. Mrs. Barrett always finds a hearty welcome when she "comes back home."

J. W. Manning.

PAUL'S DEPARTURE.

Some people have tried hard and long to make it appear that when Paul died, his soul remained in his body, and that it never will get released from it until the day of resurrection. But, when he was near the hour of his death he said: "The time of my departure is at hand." That language is plain enough to be understood by anyone of ordinary intelligence, who at once sees that he meant that his spirit would soon depart from his body, and go where his Lord was. It would be a silly contradicition of words for one to say that he would soon depart from a certain house, when, in fact, he knew that he was not going away, and had no expectation of going. He said that he desired to depart, and be with Christ; but if he knew that his spirit or soul would remain in his body, he also knew that it was useless for him to desire to depart. He knew that he could not go where Christ was, as soon as he should die. But Paul was not misled by the theory that his spirit would remain in his dead body, to stay there amid its dissolving process and wasting ashes. For over nineteen hundred years his body has had no existence; where, then, has his spirit been during all of that time? Where could it have been, if that theory were true? But Paul did depart from his body, and ever since then he has been with Christ. Rev. F. B. Meyer, in referring to Paul's words, says: "The Greek word implies the loosing of the anchor and the setting sail. Sometimes the poet has depicted death as the entrance of a weather-beaten vessel into port. Not so the apostle. He depicts himself as a vessel chafing in the bay against the chain which keeps it back from the glorious and broad expanse of the ocean. 'Let me go,' it seems to say, 'I want to get away from the shallows into the deep, from these limitations to the fathomless ocean.' Yes, that is the true conception! Our decease is our emancipation. Death is a separation of the soul from the body. Death leaves the body cold, and at once the subject of increasing decay. The saved soul is with God.

C. H. Wetherbe.

THE SABBATH.

On Sunday, July 17, the pastors of Thomasville preached on the proper observance of the Sabbath. It ought to do good, and we believe the example of these pastors ought to be generally followed. The change in the estimate of the Sabbath that has come over the minds of men within the past two decades reveals the danger to which we are exposed. How is it with you? Do you feel the same way about keeping the Sabbath holy now that you did twenty years ago? The Southern railway trains make more fuss on Sunday than on any other day because there are more of them. Sunday is the big day for the fruit trains that go crashing through the town at a high rate of speed. Men who own automobiles having nothing else to do sleep too late to go to church, but go out for a ride Sunday afternoon, and return too late to attend the evening service. Livery stables do a rushing business for those who cannot afford automobiles. The seashore is lined with church members who spend the week end there, and they meet the Christians(?) from the neighboring cities and have a high old time. Amusement is the word, and in order to have it, we are sorry to say, there are people professing to love the Lord who trample the fourth commandment under their feet. What can we expect of the "sinner and the ungodly" when Christians thus violate a plain command of Jehovah!—Charity and Children.

CONSTRUCTIVE CHRISTIANITY.

Jesus is the carpenter—the constructive force in human life and in society. The man who is on His side makes, builds, raises up. He tunnels through mountains of human misery when he cannot cast them into the depths of the sea. He flings across gulfs of dark despair bridges of eternal hope. He makes straight through the dreary desert of an uncivilized civilization a highway for the march of an emancipated people. The man who yields himself in simple loyalty to Christ and seeks to live in His spirit is a medium of light, a source of health, a center of knowledge, a saving energy, a redemptive force, a tendency making for righteousness and making for love. Each one who has come out of selfishness into service has become a savior. He has crossed over from the side of things which spoil and lay waste and destroy. He is one with all good men everywhere, all good movements, all angels of heaven, all operations of God for saving men.[Dr. Chas. F. Aked.]

By the installation of new printing presses the government now turns out about 3,000,000 post cards daily, and expects to be able shortly to produce 4,000,000 daily—about enough to meet the actual demand.

NOTES AND PERSONALS.

—The school period is the most formative period of a person's life.

—Remember in choosing a school for your boy or girl that it is character, as well as scholarship that you desire acquired.

—Rev. A. P. Barbee, 512 Vickers Ave., Durham, N. C. is open for engagement with churches desiring his services next conference year. Bro. Barbee will be glad to correspond with parties interested who will write him at address given.

—The Vacation Number of the Bulletin of Elon College is before us and is filled with splendid reading matter, articles not only about Elon College, but about education as well. The Bulletin is issued quarterly and is an able and readable publication.

—Prof. W. A. Harper, Dean, is certainly spending a busy summer and is making a mighty effort for a good opening of Elon September 7th. He is doing valiant service in the field as well as in the office, and, we are informed, the other members of the Faculty are at work enthusiastically, and are meeting with encouraging results. We do not believe that a College faculty anywhere works with more zeal, interest and energy than that of Elon College.

—Who would have ever thought it? Bro. Johnson of Charity and Children has limbered up on baseball at last and last week published this: "Lest we be accused of disloyalty to the Orphanage we simply make the announcement that the Orphanage baseball team wiped up the earth with the Burlington team the other day." Reminds us of the father who declared that baseball was carrying us all to the bow-wows until at last his own son learned to play and began to beat all the other boys—and then that father laid down his work once or twice a week to go to baseball and root like mad. A very great deal depends in this life upon whose ox gets gored—and upon your own porsonal likes and dislikes.

—It must be that Pastor H. H. Butler is enjoying a great revival at Cypress Chapel, as this from the Virginian-Pilot would indicate:

The best half-day revival service which has taken place at Cypress Chapel Christian Church for a quarter of a century occurred yesterday afternoon.

There were no morning exercises, but during the afternoon there were about sixty professions, which is regarded as almost phenomenal in a community of that size.

A noticeable coincidence in connection with the revival is that it was the twenty-fifth anniversary of another similar service at the same place, conducted by the same clergyman—Rev. H. H. Butler, pastor of the church, and Rev. G. H. McFaden, pastor of the Methodist church, Suffolk.

—The next session of the American Christian Convention, convenes at Troy, Ohio, October 20—27. The Southern Christian Convention is entitled to fifty delegates, twenty-five ministerial—and twenty-five lay-delegates and elected the following at its recent session at Suffolk Va., viz., Ministerial: J. P. Barrett, N. G. Newman, McD. Howsare, D. A. Keys, I. W. Johnson, C. H. Rowland, H. E. Rountree, M. W. Butler, H. H. Buller, J. W. Harrell, W. T. Walters, M. L. Bryant, J. O. Atkinson, D. A. Long, W. S. Long, P. H. Fleming, W. G. Clements, J. L. Foster, L. F. Johnson, J. W. Bolton, J. W. Wellons, S. B. Klapp, H. W. Elder, G. D. Hunt, J. W. Patton, W. C. Wicker: Laymen: J. E. West, J. W Manning, J. F. West, B. D. Jones, J. Beale Johnson, K. B. Johnson, W. A. Harper, W. P. Lawrence, D. S. Farmer, S. T. A. Kent, E. Moffitt, J A. Turrentine, L. M. Clymer, J. A. Mills, J. D. Gunter, W. H. Carroll, J M Welsh, Walker Pierson, S E. Denton, J. F. Floyd, Samuel Lincoln, Samuel Earman, A. W. Anderson, M. V. Louderback.

By vote the Convention delegate not attending would be allowed to name his alternate. Dr. W. W. Staley is delegate as President of the Convention and Dr. E. L. Moffitt as President of Elon College.

MY RESTING PLACE.

When the time seems short, and death
seems near,
And I am filled with grief and fear:
And sins, an overflowing tide,
Oppress my soul on every side:
One thought shall still my refuge be,
I know that Jesus died for me.

His name is Jesus, and He died.
For guilty sinners crucified:
Content to die if He might win
Their ransom from the guilt of sin.
No sinner worse than I can be:
Therefore I know He died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I.
By grace alone I draw my breath,
Upheld from everlasting death.
But since I know His grace is free
I know that Jesus died for me.

—George W. Bethune.

"Be near me still, and tune my notes,
And make them sweet and strong
To waft thy words to many a heart
Upon the wings of song."

THE Secretary of the World Missionary Conference announces that the reports of the commissions of the conference will be published in book form, each commission occupying one volume. As there were eight commissions there will be eight volumes devoted to their work, and a ninth volume which will contain a general account of the conference itself, its preparation, aim, significance, etc. It will also contain verbatim reports of all evening addresses delivered by specialists in the subjects considered. Two of these addresses will be on "Comparative Religion," showing the superiority of Christianity. "Missionary Problems' will also be considered, and the Spiritual Possibilities of the church will be given due consideration. The other books in the series will take their names from the respective commissions whose reports from their subject matter. The titles of the books are as follows:

Vol. 1.: Carrying the Gospel to all the Non-Christian World.
Vol. 2.: The Church in the Mission Field.
Vol. 3.: Education in Relation to the Christianization of National Life.
Vol. 4.: The Missionary Message in Relation to non-Christian Religions.
Vol. 5.: The Preparation of Missionaries.
Vol 6.: The Home Base of Missions.
Vol. 7.: Missions and Governments.
Vol. 8.: Cooperation and the Promotion of Unity.
Vol. 9.: The Conference in Edinburgh.

The prospectus sent ont calls these nine books "A Publication without Parallel in the Literature of Missions," and says of them:—

Reports based on Evidence.

The Report of each Commission will be based on evidence. Upwards of two thousand papers have been received by the Commissions from the leading missionary workers in the various mission fields of the world, from the secretaries of Missionary Societies, and from home workers for missions. The evidence thus accumulated constitues a body of material of quite unique value and importance.

Distinguished Contributors.

The mass of material has been carefully studied by the members of the Commissions. It will be seen that the Commissions include not only all the leading missionary administrators and missionary experts in Europe and America, but also a large number of eminent theologians, educationalists and scholars, and many men of distinguished position in public life.

A Standard Work of Reference.

The Commissions have not only accumu-lated an immense amount of fresh material of the first importance, but have made a study of existing literature

on the subject with which they deal. For the first time it is possible to find within the limits of a single volume a trustworthy presentation of the best and ripest missionary experience on important questions of missionary policy. These volumes must necessarily be for the next few years the standard work of reference on missionary subjects.

A Science of Missions..

They represent, further, the first attempt to provide in the English language what may be regarded as a beginning of a science of missions. An attempt has been made to view as a whole the important questions with which the Commissions are concerned, and to see them in their due proportions. This broad and comprehensive view of the missionary work of the Church sets the whole subject in a fresh light, and reveals in it an interest and a fascination which will come as a surprise to many.

Value to Theologians and Preachers.

The volumes will be invaluable not only to missionary workers at home and abroad, but also to Christian theologians and preachers. It is becoming more clearly recognized that the most significant fact in modern history is the rapid unification of the world, and the establishment of intimate relations between the Christian and non-Christian peoples. No conception of Christianity can be regarded as adequate for the needs of the Church in the present century which does not seek to view the Christian faith in its relation to the world problem as a whole.

Readable and Interesting.

The main body of each report will form a continuous narrative, interesting and readable, all matter of a merely technical kind being relegated to appendices. The treatment of the subject will be broad and suggestive, and interesting to all who desire to follow intelligently the main forces in the development of the world.

Each volume will contain from 300 to 400 pages, and will be of convenient size. The paper used will be of good quality, and the type a good size for reading. The books will all be bound in red cloth, and ready for delivery some time in September. The price for the nine volumes will be 18 shillings, or, $4.32, U. S. money. All orders for the books may be addressed to Mr. W. H. Grant, 156 Fifth Avenue, New York City.

How much may depend upon following when He beckons us to some higher duty, to some more perfect service, we shall only know when we see all things as they really are in the light of his eternity.—H. P. Liddon.

THE SWEATING IMAGE.

In November, 1906, a remarkable incident took place in Lima. The late President of the Chamber of Deputies had been a man of very liberal ideas, and amongst other things became responsible for the removal of the crucifix from the table of the Chamber. In revenge the Archbishop refused him a public requiem at his funeral. The whole community was indignant, and the Congress passed a unanimous vote of consure on the Archbishop. This was a terrible blow to the Roman Church, and it was felt that something special would have to be done to enable the church to regain its prestige. Accordingly one morning the report was circulated that a certain image in El Prado Church had begun to sweat because of the ill-treatment of the Archbishop. This notice caused great excitement in the community, and hundreds of people flocked to tho church to see the miracle.

El Prado Church is about three hundred yards from my house in Lima, so one morning I went to see what could be seen. There at the foot of the altar stairs was a wooden image supposed to represent Christ. It was the usual style of gaudy, tawdry idol with which Rome captivates her dupes. The image had long black hair. On its shoulder was a large cross painted green asd yellow, under the weight of which the Lord was supposed to be staggering. The image was dressed is a long crimson velvet robe, trimmed with deep gold braid; it had also a large collar and cuffs of lace. On the skirt were pinned about a dozen silver medals (given in gratitude by persons who had been miraculously healed by the image!) Crowded around were numbers of women on their knees, striking their breasts and crying, "Aye! Dios mio! Dios mio!" (Oh, my God, my God!). On the outer edge of the crowd were ladies of the better class who had visited the church out of curiosity, and who now watched the scene with a sort of incredulous smile. Round about stood many men, laughing and sneering at the whole deception. I managed to get quite close to the image, but could soe no sweat. The face was colored with a shining enamel paint, and since the image could only be seen through the smoke, vapor and reflection of hundreds of flickering candles and lights, the credulous might easily be deceived. But although there was no perspiration falling from the "saint," that did not prevent three miserable dirty negro altar attendants from doing a roaring trade in front of the image, selling small pieces of cotton wool "wet with the sweat of the saint," and all nicely wrapped up in colored tissue paper. This cotton wool was said to be very efficacious in curing every imaginable disease.

As I turned to leave the church I glanced through the open door of the vestry. There, in full view of the Perspiring Image and the sweltering crowd, the old parish priest was entertaining one of his young confreres with wines, coffee and cake—joking and laughing wholly indifferent to the poor deluded people at the foot of the altar steps.

Truly a faithful picture of Romanism—the painted image, the so-called miracle, the crowd of ignorant and superstitious devotees, the high class ladies smiling incredulously, the men sneering and scoffing, the busy trade in relics, and the jolly priests.

As I emerged frm tho dimly-lighted church into the blaze of the noonday sun, I passed a Franciscan monk in robe and sandals. The whole scene made me feel as if I were in a dream and had been transported to the dark days of the Middle Ages. But stepping out into the street I was quickly awakened. A telegraph messenger hurried past on his errand of haste; at the open door of a corner store I heard the faint tinkle of a telephone bell, quickly drowned by the clanging gong of an electric car as it whirred past. Looking along a side street I saw an automobile disappear in a cloud of dust and I also heard one of the Sousa's marches played on a gramophone!—The Neglected Continent.

Hindu mythology has a strange tale typical of the atonement, the story of a dove pursued by a hawk until in desperation it flung itself into the bosom of Vishnu, one of their deities. But the hawk demanded satisfaction, declaring that the dove was her lawful prey and that Vishnu must not only be merciful to the dove but just to its claims. Then Vishnu, holding the trembling dove in her bosom, bared her breast and bade the hawk devour of her own living flesh as much as would compensate for the dove, while all the time the dove lay flutering there and knowing the fearful cost of her deliverance. Yes, we are safe within His bosom but oh, the cost to Him. "He saved us, Himself He could not save." He wipes away our tears but in order to do this He had to weep when there was no eye to pity and no arm to save. Don't you think the least that you could do would be to thank Him and give Him your heart, your love, your grateful tears.

The adamantine chains of habit are seldom heavy enough to be felt till they are too strong to be broken.—Johnson.

ELON COLLEGE NOTES.

Last week was a good one in the canvass for new students. All the professors were hard at work. So was Mr. S. C. Harrell in Eastern Carolina. He is doing fine work for the College. So are the students, who have never been so interested as now. Our Alumni and ministry and friends generally are leaving no good word unsaid. If they will but keep this up in these critical days, we shall have no fear for the ensuing year, despite all the efforts of the State schools to wrest from us our normal patronage.

Mrs. Hannah Newman, mother of Dr. Newman and Mrs. Wicker, is visiting in Dr. Newman's home. She came last Friday evening. This is her first visit to the place where her children have been educated and lived out so much of their life in efficient service for the church and College.

Mr. and Mrs. S. C. Hobby, and Mr. and Mrs. W. B. Hobby, Raleigh, N. C., visited their daughter and sister respectively, Mrs. M. A. Atkinson, last week. They returned on Sunday. There is some prospect of Mr. and Mrs. W. B. Hobby locating here. So mote it be.

Mr. O. B. Barnes left for Cincinnatti, Ohio, last Wednesday on an extended business trip. It is not known just when he will return.

Mrs. Dr. J. W. McPherson, Haw River, N. C., chaperoned a gay group of picnicers to the campus last Wednesday.

Mr. R. W. Etheridge, Selma, N. C., was a pleasant caller to the scenes of his former school days recently. He had been to Asheville on a pleasure trip.

Mrs. J. O. Cox and little daughter, Mary Virginia, have gone for a week's visit to friends in Randolph County.

Dr. C. W. McPherson, Mebane, N. C., and Mr. H. Gilbert Bizzelle, Wyoming, former students, visited the College last Wednesday. Mr. Bizzelle is assistant cashier in a prominent bank in the rapidly growing State of his adoption.

Mr. Thomas R. Foust, Greensboro, N. C., visited his sister, Mrs. W. L. Smith, Friday and Saturday of last week.

Dr. Atkinson returned from an outing in Tidewater Virginia last week. He brought little Miss Mary D. with him. Miss Jennie Willis will return this week.

Rev. C. A. Boone is doing extensive improvement to his home. Mr. J. C. McAdams is the contractor.

Uncle Wellons returned last Friday from Norfolk, Va., where he had been in attendance on the last illness and obsequies of his only niece, Mrs. Frank Hitch.

Mr. W. F. Warren visited the College last Tuesday and Wednesday. He has a number of positions open to him for the next year, but has not finally decided which one he will take up.

Rev. J. O. Cox attended the Young People's Convention of the Western N. C. Conference last week in the interest of The Sun. Rev. L. I. Cox, on account of illness could not go.

The Masonic Picnic at Baynes' Store was largely attended last Tuesday. The writer delivered an educational address in the morning and put in a few words before and after for the College.

Miss Alma Newman has returned from a trip to Mt. Gilead, Jackson Springs, and other points, where she and Miss Ethel Clements appeared in public recitals.

Revs. L. E. Smith and W. L. Wells were on the hill last week. Both of these brethren are now busily engaged in revival work and are meeting with blessed results.

Mrs. Wilson and Miss Wilson have gone to Southern Pines for a week's vacation.

Miss Blondie Kernodle, who underwent an operation in June, was able to be over to the College Saturday. She will enter College with the opening.

Mr. A. Ligette Lincoln, who has done such efficient service as the Dean's private secretary this summer, has gone to his home in the Valley of Virginia for a month's rest, before taking up his duties in September as instructor in the College.

Dr. Moffitt continues to improve. He now weighs 111 pounds and expects to be home the third week in August.

Work on the deep well is progressing nicely. For the last 30 feet it has been through solid rock. The depth now (Monday A. M.) is 115 feet.

Mrs. J. I. Hill, sister of Judge Bynum, is summering at Mrs. J. E. Clendenin's.

The Opening Number of the College Bulletin goes to the press this week and will be mailed out next week to all students and prospectives. Say that good word now!

Last Friday evening the Junior Christian Endeavor Society gave a delightful public entertainment in the College Chapel to raise money to pay their State pledge. They were successful.

There will be a village picnic on the campus this Thursday. This annual getting together is one of the events of the delightful summer-time to those who live on the hill.

Rev. L. E. Smith assists Pastor C. C. Peel in a meeting this week at Berea, Alamance.

Work has begun on the renovation of the College buildings for the opening.

Mr. and Mrs. Geo. Fogleman and Misses Maggie Hall and Edith Carroll came up in Mr. Fogleman's automobile to visit Dr. Watson's family Sunday.

W. A. Harper.

THE CHURCH PAPERS AND CHURCH ATTENDANCE.

Rev. P. S. Hooper.

Why, I wonder, do so many pastors take little or no interest in the circulation of their church papers? It is not because they do not recognize the value of such help to the work of the church, for they gradually admit that the church paper is a direct and efficient aid, and that without its silent influence the field of gospel workers in our day could not be cultivated with any hope of success.

Why not imitate the energy of politicians displayed in behalf of their respective party organs? If the politician must have an organ to "make assurance doubly sure" in pursuit of his object; and also, if those methods be needed which are employed to make the printing press a pioneer of civilization, surely the man of God is not only justified but under a moral obligation to be tireless in his efforts to promote the circulation of his paper that stands for "Christ and the church."

In view of the small audiences in many churches the question has been asked, What is the matter with the church? Is it implied in that question that the church is losing its hold on the people? or that the people are losing faith in the church? It is seen that certain schemes and attractions more or less foreign to religion are resorted to in order to draw audiences and keep up interest in church attendance; and this is also taken to mean that the influence of the church is perceptibly waning.

Much of the blame for such criticism lies at the door of the members themselves, since in too many cases the majority of the members do not attend the stated public services; and so, large numbers of outsiders could hardly be exepcted to be there. The best evidence of the vitality of religion is believed to be the average attendance on church services.

Now, what, on the surface, seems to be the reason for this neglect of the public worship of God on the part of those who are under solemn obligations to observe the duty? One reason may be the lack of urgent, persistent and timely exhortation to attend upon that means of grace. The faithful pastor aims to do this, reminding his people of their vows at the altar; and he may do this part of his work eloquently and

as frequently as prudence and good taste suggest; but every Sabbath could not be devoted to it. He must leave something to the people's good sense and sanctified judgment in the matter of a fair understanding of their duty. He will not ignore "the eternal fitness of things."

And yet here is the necessity for iteration and reiteration. Repeated reminders there must be, and these reminders must be frequent, persistent and timely. At this point the weekly visits of the church paper do more than merely supplement the efforts of the pastor. Coming, as the paper usually does, a day or two before the Sabbath with its messages of "sweetness and light," its calls to duty, its silent appeals to the sincerity of Christ's disciples, it is one of the strongest factors in the formation of opinion and the enforcement of fidelity. Fresh every week for the quickening of the religious life of the flock, it stands close to the pastoral office, and dignifies it; and since it ably champions every good cause, the pastor ought to make its introduction to every home in his parish an essential part of his holy work.

Even with this end accomplished, the evil complained of—non-attendance of members at church—would hardly then be corrected. It is claimed, however, that, as an important agency for its correction—an agency to which no pastor has a right to be indifferent—the church paper's general circulation is conspicuously helpful.

An increase of pastors' salaries seems to be regarded in some quarters as a panacea for many of the ills we deplore. But for this one now in question, in the experience of many persons, emphasis placed upon that species of commercialinsm, has had no visible effect. And it is difficult to discover that it has anywhere increased the devotional spirit. But where the church paper has been taken and perused every week for years the keen eye of the discerning pastor easily detects in worshipers all the elements of true devotion. To what extent the church paper's presence in the home contributed toward creating that admirable condition, it is impossible to say definitely. At any rate, pastors and publishers can heartily indorse the sentiment. "In the effort to arrive at a practical solution of the problem of non-attendance at church, judgment must begin at the house of God."—Lutheran Observer.

Be gentle unto griefs and needs,
Be pitiful as woman should.
—Whittier.

EDUCATION VERSUS TRAINING.

Another mistaken notion, now all too commonly prevalent, is that education and training are one and the same thing. It is true that all education has a training tendency and that training savors somewhat of education, but the two things are nevertheless distinct and separate. It is possible for a young man to be thoroughly trained for business and still be uneducated. Education means well, symmetrically developed mental powers—it produces an all-round man or woman. Training is specialization, fitness to do a particular thing. When a young man goes off to a Business School, and in six months returns with his diploma, the public is not fooled. It knows he is not educated, but simply trained. When a young woman goes off a year or two to a Normal School and returns with her certificate to teach for a term of years, the discriminating public is again not fooled. It knows that she is not educated, but simply trained in the branches she is to teach. And the difference between her teaching ability and that of the full-fledged College graduate, who has felt the heart throbs of human knowledge in all its phases, is about as great as that between the teaching of the scribes and the Master. The scribes had taken their Normal Course, and had their certificates to teach, but they were trained, not educated; they lacked power, the power that comes of a wide range of information, and so their teaching was without authority. You may know the public school branches by memory and add to this knowledge thorough acquaitance with the history and methods of teaching and still lack that subtle power of the teacher who teaches with authority, because he knows more than he teaches and has drunk deep from the perennial fountain of human knowledge.

Elon offers a Normal Course, but it is more than the ordinary course passing current under that little, and it leads to a degree. It not only stands for proficiency in the branches taught in the public schools, and furnishes ample instruction in the matter of history, aims, and methods of education, but it also introduces the pupil to the wider range of human wisdom covered by a thorough College course. Elon's Normal Course then combines both education and training and so is founded on enduring principles. This Normal Course or Teachers' Course has the approval of State Superintendent of Public Instruction for N. C., Dr. J. Y. Joyner, and many county superintendents in this and other States.

What has been said of the advantages of the Normal Course at Elon over that in a special Normal school applies also to the Business Course which the College offers—it combines special, thorough training with broad and liberal culture. The same is true of the instruction offered in Elon's other special departments—music, art and elocution. Not only are they in themselves, strong departments, but they are given in connection with the liberalizing, broadening tendences of the College community.

Those who are interested in any of these departments would do well to write for catalog,bulletins, and other information to W. A. Harper, Dean,
ElonCollege, N. C.

The New Woman.

A missionary writes: "I heard of a real 'new woman' of Japan the other day. Her hand was sought in marriage by a young man. A friend, a Christian minister, was asked to be the go-between. He invited the two young people to meet at his house, and after they had taken a look or two at each other, and the young man had put a few questions to her, she proceeded to ask him a few as follows:

"'What is your opinion of woman?

"'Of a wife's duty to her mother-in-law?

"'Of divorce?

"'What part of your estate would you leave your wife in the event of your death?

"'Explain the Trinity.

"'Explain the following passages in the Bible'———.

"The young man was floored; but, admiring the bright woman, sent a letter the next day to his preacher friend asking him to arrange the marriage. About the same time a letter came from the young lady saying she didn't care to become the wife of this young man!"—Foreign Mission Journal.

—Hon. John G. Carlisle, former Speaker of the House, Senator, Secretary of the Treasury, etc., died in New York last Sunday. Mr. Carlisle went to the Legislature in Kentucky when twenty-five and remained in public life until he was sixty-three. He was one of the most brilliant advocates of his day, and won recognition and position by force of his great intellect.

—Beginning Monday, Aug. 1, The Norfolk Landmark is to issue hereafter a Monday edition. Whereupon we congratulate the readers of The Landmark and send in best wishes to our able and worthy contemporary. The Landmark is read in this sanctum always with genuine pleasure and profit.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

JESUS AND CHILDREN.

Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the Kingdom of Heaven.—Matt. 19:14. (Golden Text for Sunday, Aug. 7).

It is paradoxical that facts afar off are studied better, and learned quicker, than facts near by. Astronomy, the science of the heavenly bodies, the science of stars and sun and planets, was well mastered centuries before botany, the science of plant life right under our own feet, was ever thought of as a science. We studied of Rome and London and New York before we learned of our home town or neighboring cities, and know more today of the ships that sail the seas than the birds that sail the earth and the air about and above us. On the same principle we know more about others than about ourselves, and a vast deal more about Chinese, Japanese, and Red Men than we do about our own children. Think of it, Columbus discovered America four hundred years and more before parents discovered their own children. The worth of the earth's soil was known long, long before the worth of a child's soul was estimated. Moreover, childhood is not fully discovered to us yet. I speak now of its real weight and worth and weal. Jesus knew what the child was worth. He sought to reveal the value of childhood to the world. But the world did not follow His lead. Not till Dickens and Eliot and Alcott did writers think children worth writing about or readers deem childhood worth reading about. It has taken Robert Raikes and his disciples a long time to prove that childhood is worth teaching and children worth studying and training.

We have not yet learned what childhood is worth to us, to the world, to humanity. Here in this Sunday school lesson twelve men who were to help remake a world were discussing true greatness, the traits, tests and characteristics that enter into great and successful manhood. Failing, in their discussion, of a unanimous verdict, they appealed to the Master. The lesson gives His verdict. The greatest is not the one of most wealth, renown, note, influence, fame. The greatest is he who comes to be, in faith, simplicity and obedience as a child. Christ wanted the children to come to Him because, first, He wanted to start them right, and, second, He wanted to start those who had gone wrong back to the right starting point. Here is a rich young man who comes to Him. That young man had gone wrong. He had been doing too much on a wrong basis. "What must I do?" he enquired. "Do," said the Master, "why, man, do nothing. You have already done too much. Go and undo what you have done so that you can start right and so have an even race with one of these children. You don't need to do; you need to undo. These children are a whole life time ahead of you. If you wish to be on equality with them in the kigdom, before God and your fellowman go and undo all that you have done, for your life is built on a false foundation." That young man went away sorrowful. He did not discover the worth and weight of childhood, of those genuine, sincere, trustful traits that make up childhood.

It is not a question of doing, then, but of being, with Christ. Not what child has not done, but what the child is, finds favor with God. We must be right, in order to do right, before God. Childhood teaches this truth. Childhood is, not childhood does. God wants, first of all, not what we have, but us; not what we have done, but what we are.

A GREAT BOOK.

There are greater books of course than "The Life of James O'Kelly and the Early History of the Christian Church" by McClenny, but to those who would know about the beginnings of the Christian Church in the South, and the struggles of James O'Kelly for the right of private judgment and the Scriptures of the Old and New Testament as a sufficient rule of faith and practice, there is no book equal to this. The author has labored for years in collecting material never before put together in biographical and historical form and in this he has rendered to his church invaluable service. Any one who wishes to know the real spirit out of which the Christian Church in the South grew, and the series of incidents and events that gave rise to it will have to read this history. Mr. McClenny has written in the style and manner of a true historian, seeking everywhere to elucidate and illumine, but nowhere to dogmatize or prejudice. The book is readable and exceedingly interesting from every point of view. It teaches, instructs, informs, in matters that are vital to the memebers of the Christian Church and to a ll lovers of history and fair play. The book is plainly printed on excellent paper, is substantially and neatly bound in cloth, is well illustrated, carries 253 printed pages and sells for $1.50 postage paid, and may be ordered of W. E. McClenny, Suffolk, Va., or of The Christian Sun, Elon College, N. C.

THE FIRST STEP.

When here on earth Christ called upon men to come out and acknowledge Him. He insisted upon confession. He desired that men should stand up and be counted. When Christ looked and saw Nathaniel coming to Him He exclaimed: "Behold an Israelite indeed, in whom is no guile." To this time Nathaniel lacked only one thing, Coming to Christ, acknowledging Him. You have seen people of that sort, good, kind, amiable, honest people. In them no guile is to be found. They lack only one thing—They are unwilling to stand up and be counted for Christ.

I join with Dr. Charles F. Aked, the brilliant New York divine, in this recent declaration of his:

"The first step is to say to yourself, 'I belong to Christ.' Say that today, this instant, now! Say it and mean forces have lost one vigorous unit, and the energies of righteousness have received one powerful recruit. Register yourself. Put yourself on record as a follower of Christ. Stand up to be counted by eyes which see the invisible. Rise in your soul of souls and name the name of Christ. 'Roaming in thought over the universe, I saw the little that is Good steadily hastening toward immortality, and the vast all that is called Evil I saw hastening to merge itself and become lost and dead.' Brother, I call you it, and in this moment the destroying from that death to this immortality. Choose well; your choice is brief, but eternal."

THE BOOK.

Whether people read the Bible or not they keep on buying it. The Oxford Press, just one of the very many, and by no means the largest, turn out 20,000

Bibles a week, over one million a year, requiring 100,000 skins for the covers, and 40,000 sheets of gold per week for the lettering. One foreign Bible Society —the British— prints the Bible in 400 different languages. Will those who say the Bible is no better than other books explain why it out-sells, far and away, any other book ever printed, though it has been abused and criticised through all the ages?

COMPLAINTS THAT MAKE ONE WEARY.

I am tired of the constant complaints against the church made by certain brands of socialists, temperance workers, and other reformers whose chief stock in trade is abuse of the one organization in the world that more generally and persistently than any other supports every righteous and sensible reform.

Where will you find another organization that opposes intemperance, impurity, injustice between man and man, or unrighteous national or industrial strife like the church?

Will the Masons, the Odd Fellows, the Elks, the Woodmen, the Red Men, or any other fraternal organization? To ask such a question is to answer it. Excellent as some these fraternities may be, they are distinctivtly class organizations, and they do not pretend to take a hand in the reforms of the day.

Do our colleges and universities and educational interests generally band together to promote social reforms?

It is well known that many of them care little for the moral character of their own students, so long as they pass the examinations, and that others are founded by the money of millionaires into whose money-getting practices it would not do to inquire too narrowly. Of course we cannot look to educational institutions to lead the way in these reforms.

Shall we look to the press, then? Many papers and magazines have done excellent service in attacking particular abuses, but who will claim that as a whole the press is organized to fight evil when fighting evil does not pay? Are there not as many papers that defend a wrong as combat it?

Shall we look to the lawyers, then, the doctors, or the engineers, or the farmers, to band together to attack evil in high places and low?

The very suggestion seems absurd; yet it as much their duty to do so as the minister's, if they are good men and patriots.

No, it is the church with its allied organizations that is expected to fight evil and defend the good, and it is the church with its organizations that does this, in any large and generous way, whenever it is done. Yet it is the church that receives most of the abuse of hot specialist reformers for things that are not done.

If the church and the ministry and the Sunday schools and the Christian Endeavor Societies and the Young Men's Christian Associations withdrew their support, moral, financial, and sympathetic, from reform measures, all the outside reformers in a thousand years would never carry them through.

It is only decent for such reformers to acknowledge the facts and to stop berating their friends.—C. E. World.

A MIND TO WORK.

In the book of Nehemiah, where the story of the building of the walls of Jerusalem is related, we are told that the people "had a mind to work." When men set their mind on anything, they are quite sure to bring something to pass. This is the secret of industry. When men have no mind to work, they will not work, no matter how loud and imperative the call to labor. We often hear men say they have a half-mind to do a certain thing. One who has only a half-mind to work cannot be expected to accomplish anything

Those who have a mind to work will surely find work to do. There is abundance of work to be done, yet some men and women complain that they cannot find work. There may be exceptional cases in which it is impossible for those who are willing to work to find anything to do. This is an unfortunate condition. But usually when men fail to find work to do it is because they are not willing to work. If they had a mind to work they would have little trouble finding something to do.

This is also the secret of doing work well. Those who have no mind to work cannot be expected to do their work as it should be done, even when they undertake it. What we would not like to do will not be well done; but those who have their heart in their work will turn out good work.

Here is the one secret of getting on. Why do so many fall behind in the race? It is not always because they lack ability. It is not because they are so unfortunately situated. The chief reason is they have no mind to work. They never finish anything because they are so unfortunately situated. The chief reason is they have no mind to work. They never finish anything because they have no mind to finish what they begin. They never have their work done in time because their mind is not on it. They do not get on well in the world because they have no mind for work.

We may see here the way of development. It is not talent or genius, so much as it is hard work, that makes men strong. One man is a poet because he has toiled hard. Others had as much talent as he, but they had no mind to work. Another is a musician, not merely because he is a musical genius, but rather because he has loved to work at music. Others had as much genius for music as he, but it was never developed, because they had no mind to work. It takes a vast amount of hard work to develop a musician, a poet, an orator, or a scholar, and those whose hearts are not in the work will not persevere in it, no matter how much talent they may have.

The work of the Lord prospers where the people have a mind to work. A prosperous individual is a hard worker. A prosperous church is a church whose members all like to work. They are all at it and always at it. In a prosperous factory the people have a mind to work. In a prosperous city the people are industrious, and they are industrious, not merely because they find so much to do, but rather because they have an appetite for work. There are decaying churches. Various reasons are given for their unhappy condition. We are told that they are downtown churches, but some downtown churches are very prosperous. Some of these decaying churches are rich churches. They have fine houses of worship. But the life is gone out. The congregation is small and growing smaller every year. The walls are broken down and the enemies are exulting. Is not the real reason of decline an aversion to work? The minds of the people are on something else besides the work of the Lord. They have no heart in the work. Would you have a prosperous church? Be filled with the spirit of work.—N. Y. Advocate.

Work Done for God.

Though scoffers say, "What is your gain?"
And mocking say, "Your work is vain,"
Such scoffers die and are forgot;
Work done for God, it dieth not.
Press on! press on! nor doubt not fear,
From age to age this voice shall cheer.
Whate'er may die and be forgot,
Work done for God, it dieth not.

—John D. Knox.

They who love best need friendship most;
Hearts only thrive on varied good;
And he who gathers from a host
Of friendly hearts his daily food
Is the best friend that we can boast.

—J. G. Holland.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward		$1,380.53
Dues:		
William Staley Cheatham	$ .10	
Monthly S. S. Offering:		
Henderson, N. C.	2.20	
Elon College, July	.64	
Linville, Va.	2.26	
Special Offering:		
Mrs. Amanda Capps (support of children)	4.00	
Pleasant Ridge church	.34	
Mrs. G. M. Parrish	.25	
The S. S. and Y. P. Con. E. N. C. Confer. coll.	1.70	
Rev. L. F. Johnson	1.00	
Ed. Smith	1.00	
Rev. A. P. Barbee	1.00	
C O. Eves	1.00	
C H Stephenson	1.00	
Vic Austin	1.00	
Rev. A. T. Banks	.50	
Miss Hattie Way	.10	
Miss Sudie McCauley	.10	
E. M. Newman	.50	
D. J. Yelverton	.25	
E. M. Rodgers	1.00	
Amt 28th week	——	19.94
Total		$1,400.47

My Dear Children:—

We have entered upon the last summer month. Fall will soon be here, and schools begin. It seems only a short while since they closed.

Our sick ones are doing well; Tyler Bolling is very much improved, and today all are busy canning. Our orchard has yielded a nice little supply of peaches, and the girls have had a few days of very busy work along this line.

Last Sunday, June 16, we had quite a treat in the way of a visit from the singing class from the Oxford Orphanage, who the night before had given a concert at Gibsonville. About twenty-four of our children went up to hear them, and by special invitation and a way provided, they came to spend the day with us.

What a busy time preparing dinner for a dozen (two did not come) extra children! Happy hearts made light work though, and when all were thoroughly satisfied with the best our Home could produce—cabbage, Irish potatoes, snaps, beets, corn and tomatoes and fried chicken, ham and cake. Willing hands made quick work of "Sally White's chickens" (the dishes), and we were ready for a good time.

The children from Oxford sang very sweetly indeed, "Take Time to be Holy" and "Nearer, my God, to Thee," and our children sang for them, and we all sang together—brothers and sisters indeed.

After an afternoon of happy play together, Bill and Beck at the wagon and Maud at the Jersey were again called to take the children back to Gibsonville.

We will never forget this visit, and our little visiting friends said they never would. They have been in this singing trip for four months and will be gone two months longer. The same children are not taken every year, but as far as possible all are given a chance. Mr. Hill, who was once a boy there himself, but is now at the head of the shoe department, was with them (their teacher remained at Gibsonville with the little girls who were not able to come) and he with the rest of us "grown-ups" had a good time too.

Wish you cousins could have been with us, for you would have enjoyed it.

Any one desiring a copy of the Trustees' Report to the General Convention, write to the Supt. for same.

Cordially yours,
Uncle Jim.

Franklinton, N. C., June 20, 1910.

Dear Uncle Jim:—

I am ten months old today and weigh only 19 lbs. as I have been sick from teething. Last week I weighed only 17½ lbs. I had lost a pound a day for four days and they were so distressed about me. Cutting teeth hurts the gums, but the formation is what makes you sick.

When we came to Suffolk, I crossed the Roanoke River for the first time and was asleep. One of my maternal ancestors was the first white woman who ever crossed it.

Now I'll continue my last letter. I was at Mrs. Holland's. In the afternoon I kissed Ann several times and she didn't mind it. Grandpa said, "You'll go back in the country and be telling you kissed the prettiest girl in Suffolk." Although Ann is a sweet little girl, I let him know she was only one of the prettiest, as Margaret was my sweetheart and I had kissed her. Then Ann, through her interpreter, informed us she had a beau named Jack.

That afternoon we called on Capt. Parker and Mrs. Sarah Norfleet, who has since passed away. Capt. Parker's was the first home except Grandpa's, where I was ever present at family prayers.

Tuesday we spent at Elizabeth Smith's home and I had a fine time; for she was large enough to kiss me and show me her dolls.

Her mama is one of the infant class teachers, and I am on their cradle roll. James Butler's mama is another one of our teachers, and she called on me that afternoon, and so did James and his brother Charles.

We then called on Mrs. Ned Norfleet and also attended my first reception at Mrs. W .B. Ferguson's. Most of the guests had departed, but the lighted candles and flowers were so pretty.

Wed., May 11, 3:30 A. M., grandpa, mother, and I saw Halley's Comet for the first time. We saw it from grandpa's east window, beside his bed. They saw it at 3:15, then mother took me out of bed, held me to the window and said, "See the moon." I immediately looked up and saw Halley's Comet, southeast of the church and northeast of Venus. Mother was at least rewarded for giving me practice on the moon to acquaint me with the heavenly bodies. My great grandma saw this comet, when she was 13 years old, and she has lived to see it again. This trip seems as big for me as grandpa's and mother's trips abroad.

Another dime for the Band and love from William Staley Cheatham.

"More love to thee, O Christ!"

FREEMAN DRUG CO.,
Dealers in
DRUGS, MEDICINES, PATENT MEDICINES,
and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.
Prescriptions Carefully Compounded.
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For HEADACHE—Hicks' CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

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W. T. WHITSETT, Ph. D.,
Whitsett, North Carolina

A CHINESE SOLOMON.

A good story is told about one of the officials of this province. He held the rank of magistrate, and was a very keen and just man. He did his best to govern his people well. He often disguised himself and walked around the city to see things for himself. Many are the surprises that he worked on the opium shops and other dens. One day he walked out the side door of his yamen to go on one of these trips when he found a little girl crying as if her heart would break. He stopped and tried to ask her what the trouble was, but she could not understand him, as he could not speak her dialect. So he stepped back and called one of his men. He found that the girl was a seller of little greasy cakes, something like our doughnuts, and had been robbed. He had her brought into his yamen, donned his court robes, brought the girl into the judgment hall, and then and there began to hold high court. The little girl cried so that it was hard to get her story from her, and there were no witnesses who could be called. First the attendants and yamen runners crowded around. The word went out that the great and wise magistrate had gone daft for once, and the people from all around began to crowd in. First they wondered, then they began to laugh. Finally the official looked up, and seeing them laughing he straightened up, rapped on the table, and said: "Bolt the doors! You come in here and laugh at me when I am trying to be a father to my children and protect the innocents, will you? Bring me eight cash, every one of you; put them here on this table, and the little girl shall have her money back and more." The people did not like that very well, but there was no help for it, and each walked up and put his money on the table. He received each one's cash separately, counted it, and placed it at one side. Finally one man came up and put down his money, and as the official looked it over he said: "What do you mean by giving me such dirty, greasy cash for this little girl? Give me eight more. What! These are all greasy too! You are the man! You stole this girl's money!" So the thief was caught, and the girl's money restored. China has many officials who really seek to help their people, especially among the younger men. This magistrate is a young man, and this happened just a few months ago.—From a report-letter from George M. Newell, of Foochow, China.

"God only knows the love of God."

WANTED—500 NEW SUBSCRIBERS

By September 1st, 1910.

Our Special Offer.—That this may be easily and speedily accomplished and The Sun placed in 500 homes where it is not now going, and in order that we may be in a position to increase the size and otherwise improve the appearance of the paper, we are offering THE SUN to new subscribers for the remainder of the year 1910 for only 50 Cents.

How many friends of THE SUN will help us increase its circulation, and thus enable us to give the denomination a larger and better Church Organ?

WILL YOU?

If these ten rules that are posted in the Nurses' Training School in the California Hospital at Los Angeles were generally observed, the hospital would have fewer patients, and Southern California would not be the only "Land of Sunshine":

"1. I will not permit myself to speak while angry. And I will not make a bitter retort to another person who speaks to me in anger.

"2. I will neither gossip about the failings of another nor will I permit any other person to speak such gossip to me. Gossip will die when it cannot find a listener.

"3. I will respect weakness and defer to it on the street car, in the department store and in the home, whether it be displayed by man or woman.

"4. I will always express gratitude for any favor or service rendered to me. If prevented from doing it on the spot, then I will seek an early opportunity to give utterance to it in the most gracious way within my power.

"5. I will not fail to express sympathy with another's sorrow, or to give hearty utterance to my appreciation of good works by another, whether the party be friendly to me or not.

"6. I will not talk about my personal ailments or misfortunes. They shall be one of the subjects on which I am silent.

"7. I will look on the bright side of the circumstances of my daily life, and I will seek to carry a cheerful face and speak hopefully to all whom I meet.

"8. I will neither eat nor drink what I know will detract from my ability to do my best work.

"9. I will speak and act truthfully, living with sincerity toward God and man.

"10. I will strive to be always prepared for the very best that can happen to me. I will seek to be ready to seize the highest opportunity, to do the noblest work, to rise to the loftiest place which God and my abilities permit."—Ex.

—Because of strained relations between Spain and the Vatican, the Spanish government has recalled its ambassador to the Vatican, thus creating a sensation at Rome. The wonder, as well as the curse, is that Rome has been able thus long to hold, and dominate, Spain.

—Some time since the Department of New York, Grand Army of the Republic, protested against the statue of General Robert E. Lee, in Confederate uniform being placed in Statuary Hall in the Capitol at Washington. Attorney-General Wickersham has handed down the following decision which President Taft approves and so ends the matter:

"It is now forty-five years since the civil war closed. Robert E. Lee has come to be generally regarded as typifying not only what was best in the cause to which, at the behest of his native State, he gave his services, but also the most loyal and unmurmuring acceptance of the complete overthrow of that cause. That the State of Virginia should designate him as one illustrious for distiguished military service is therefore natural; that his statue should be clothed in the Confederate uniform, thus eloquently testifying to the fact that a magnanimous country has completely forgiven an unsuccessful effort to destroy the union, and that that statue should be accepted in the national statuary hall as the symbol of the acceptance without misgivings, of a complete surrender and a renewed loyalty, should surely provoke no opposition. But at all events, independently of the question of taste, the act of Congress places no restriction upon the designation by the States of those whom they may desire to honor in this way, nor does it vest in any official any censorship concerning the designation of the costume in which that statue shall be depicted.

"Therefore, under the existing law, I am of the opinion that no objection can be lawfully made to the placing in statuary hall of the national Capitol of a statue of Robert E. Lee, clothed in the Confederate uniform."

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE PREPARED TEACHER. III.

What He Will Do—Four Things.

First, he will be confident. He will confront his class with confidence in his mastery of the situation. This does not mean that he will be self-assertive, or arrogant, or over-bearing, but confident, self-assuring, self-reliant. Success will attend him because he will be sure of success before he begins. The teacher who has doubts about his ability to handle his class has failed already. Napoleon won his great battles simply because he was so sublimely sure he would win them. His confidence inspired his subordinates, who inspired the men in the ranks. The prepared teacher is "monarch of all he surveys"; he succeeds because he has confidence in his ability to succeed.

Secondly, he will be frank. He will look his class straight in the eye. He will talk directly from his heart. He will have no veil between him and his class. He will be cool, collected, cheery; he will not stammer nor stutter nor halt in his speech. He will inspire confidence by his openness; he will beget respect by his frankness; he will engender enthusiasm by his genial cordiality. Such a teacher is more than a teacher; he is counsellor and friend.

Thirdly, he will be alive. Dead people belong in the cemetery, not in the class room. Sick people belong in the hospital, not in the Sunday school; certainly they have no place as teachers there. The Sunday school teacher will be alive and will look alive. He will stand before his class unincumbered by any help. Rarely will he have a Bible; then only to find parallel passages, which it would be better to have his pupils find. He will never open his quarterly or other annotated help on class. He will memorize his lesson and the order of his assigned work. He will be free, energetic, alive. His hands will be at his command ready to enforce a great truth with appropriate gestures. His head and his body he will employ to give emphasis and point to his remarks and impressiveness to the truths developed in the teaching process. His eyes will be his allies to flash with enthusiasm, or sparkle with wit, or kindle with fun and humor, or mellow and melt with tenderness. Such vitality, such vitalization, such being and looking alive on the part of the teacher will hardly fail to favorably predispose even the most listless and lifeless pupil in the same directions.

Fourthly, he will have variety. Variety is a natural outgrowth of life. Lack of variety is stagnation; and stagnation is not far removed from death. Nothing will kill a Sunday school class more quickly than doing the same things every Sunday in the same way. Monotony is a frost, a killing frost. The human mind craves variety and must have it. We teachers fall into the pit here unwittingly. We go to Conventions, and some one tells in eloquent words and with glowing enthusiasm how he has succeeded in teaching a certain lesson. We go back home and practice the suggested method. The first time the class likes it, because it is new. The next Sunday it is stale; the third Sunday it is dying; the fifth it is dead. The tenth it is putrified and ought to have been buried long ago. **There is no model method of teaching the Sunday school lesson.** Models do not change; methods do change; the teacher must strive for variety. If he can't do anything else for a change, let him teach with his back toward his pupils.

But while the methods of teaching change, its principles do not. All good teaching must rest on the same great fundamental principles of the pedagogic art, of which more later. It is the application of these principles that we can secure the variety which is the spice of our teaching ability. We teachers are artists. We always use the same colors, but we mix them in different proportions, and do not always paint the same picture. We are architects. We use the same pencils and blue-prints and use the same geometrical principles, but all our buildings are not alike. We are sculptors. We employ the same hammer and chisel and similar stone, but our statues are widely different from each other. We are masters of assemblies. We make use of the same alphabet and vocabulary and technique of expression, but do not always deliver the same oration. We are teachers. We found our teaching ever on the great principles underlying our art, but we do not always teach the same lesson nor in the same way. When we do teach in the same way, we cease to be teachers and become petty-foggers or messers.

C. E. TOPIC FOR AUG. 7—A FEW SUGGESTIONS.

Christ Our Friend, John 15:9-16.

Consecration Meeting.

The Leader.—The leader will do well in his remarks to speak of the value of friends, showing on what basis friendship rests, and then draw to a climax in his address by presenting Jesus as the friend that sticketh closer than a brother, for He died for us.

The Scripture.—Appoint seven andeavorers each to learn a verse of the lesson and repeat it, standing with the others in a row. Then have one to comment briefly.

Question Spurs.—To come in as voluntary participation: —

What is a friend?

What is an acquaintance?

What are the essentials of friendship?

How may an acquaintance become a friend?

What is the best proof of friendship?

How can Christ's friendship be cultivated?

Why is His friendship worth while?

What is the value of His friendship to his enemies?

What is the best illustration of friendship in the Bible?

In profane literature?

Scripture Verses.—Instead of the regular Scripture Verses ask those to whom you would have given them to use their Concordance, finding verses bearing on friendship, fellowship, and discipleship with Jesus. This will train them to prepare intelligently for future meetings and so tend to take them out of the verse-readers class, which is certainly desirable.

The Roll Call.—Call the roll backwards, but not until all who will (and that ought to include all who are present) have taken part without being called out by name. The roll call should be increasingly needed only to give those who cannot be present the chance tc have their verses by proxy.

Essay Work.—Have an essay or two of two or three minutes each on such themes as Christ's Care of His Friends, How We can Bring Our Friends to Christ, True Friendship is Christ-like, etc.

For Next Time.—God's Plans for Us.

M., Aug. 8. Self-will.—Jas. 4:13-17; Prov. 27:1.

T., Aug. 9. God's will.—Matt. 6:10; Job 23:13,14.

W., Aug. 10. Each Life planned.—Eph. 2:10.

T., Aug. 11. A man who would.—Luke 12:16-21.

F., Aug. 12. Sent forth to work.—John 17:1-4; Ex. 3:10.

S., Aug. 13. Do we submit? Jas. 4:7; Eph. 5:24.

Sun., Aug. 14. Topic—Do you let God plan your life? Jer. 10:23; Prov. 3: 1-10.

Suggested Program.

1. Chain of prayer for Christian friendship.
2. Song Service—Friendship hymns, several of them.
3. Leader's prayer.
4. Scripture and Comment.
5. Solo or special music.
6. Leader's remarks.
7. Essay work.
8. Prayer. Song.
9. Voluntary partieipation, including voluntary answering of question spurs and giving of verses found in the Concordance as suggested above, interspersed with song.
10. Roll eall.
11. Pastor's remarks.
12. Song. Offering. Lord's prayer in Coneert.

MARTHA stood, but Mary sat, Martha murmured much at that!
Martha cared, but Mary heard, listening to the Master's word,
And the Lord her choice preferred. Sit on! Hear on!
Work without God is labor lost. Work on! Work on!
Full soon you'll learn it to your cost. Toil on! Toil on!

Life is much when God is in it.
Man's busiest day is not worth God's minute.
Much is little everywhere
If God the labor do not share;
So work with God and nothing's lost;
Who works with Him does best and most—
Work on! Work on!

—Selected.

A mother having already bidden farewell to her son who was starting out for the foreign field, afterward traveled many miles to the steamer just to see his face once more. "Her gift was the biggest subscription to missions I ever saw," said the speaker, for that mother had said, "How glad I am I have Edward to give."

O Jesus, thou hast promised
To all who follow thee
That where thou art in glory
There shall thy servant be;
And, Jesus, I have promised
To prove thee to the end.
O, give me grace to follow,
My Master and my Friend.

—John E. Bode.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Or gates of pearl or dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near.
It grows more real day by day;
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.

—Selected.

How much happier you will be to live in a thousand than to live in yourself alone!—Mary Lyon.

If I live the life He gave me, God will turn it to His use.—Bayard Taylor.

"Whatsoever thing thou doest
To the least of mine and lowest,
That thou doest unto me."

If any work is really God-given, and he puts it either into our hearts to devise or into the power of our hands to do, no fear but he will also provide stuff sufficient, whether metal or mental.—F. R. Havergal.

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide!" —George Macdonald.

A JAPANESE VIEW OF LIQUOR LICENSE.

This was too good to pass by; it must be passed on:

An officer from Japan, visiting America, one day while looking about a big city saw a man stop a milk wagon.

"Is he going to arrest the man?" he asked.

"No," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would water or chalk poison the milk?"

"No; but people want pure milk if they pay for it."

Passing a whiskey saloon, a man staggered out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?"

"He is full of bad whisky."

"Is it poison?"

"Yes, a deadly poison," was the answer.

"Do you watch the selling of whisky as you do the milk?" asked the Japanese.

"No."

At the markets they found a man looking at the meat to see if it was wholesome.

"I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whisky as much as they please."—Sel.

SEND THE WORD.

We would ask no higher service,
Lord, that we might do for Thee,
Than thy blessed word to carry
To the land beyond the sea.

There could be no gladder moments,
In our lives, whate'er betide,
Than the moment we might show them
Love of him who for them died.

Oh! to see the hopeless faces
Brighten at the glad, good news
Of a light beyond earth's shadows,
Happiness, if they but choose.

Oh! let the peace of heaven
On those souls benighted shine,
With its rays effulgent beaming
From the source of light divine.

It is ours to send the message
To the land beyond the sea,
Ours to send the balm of healing,
To the souls in misery.

Let us labor, let us hasten,
While the day doth lend its light,
Ere the evening shadows gather:
None can work when cometh night.

Mrs. N. D. Stein.

Not much worse to kill a man than to kill a good book. Who kills a man kills a reasonable creature, God's image; but he who kills a good book kills reason itself.

The North Carolina
COLLEGE OF AGRICULTURE AND MECHANICAL ARTS.

The State's college for training industrial workers. Courses in Agriculture, Horticulture, Animal Husbandry, and Dairying; in Civil, Electrical and Mechanical Engineering; in Cotton Milling and Dyeing; in Industrial Chemistry; and in Agricultural teaching.

D. H. HILL, President,
West Raleigh, N. C.

MARRIED.

Earle-Johnson.

An unusually pretty wedding was solemnized today at noon, when Miss Anna Edmonia Johnson became the bride of Mr. Winfield Scott Earle, at the home of the bride's sister, Mrs. Davis Johnson, on Fairmont avenue.

The ceremony was performed by Rev. W. .T Walters, pastor of the Christian Church, and was witnessed by a few relatives and friends. The wedding march was rendered by Mrs. W. T. Walters, "O Promise Me" being played during the ceremony. The house was tastefully decorated for the occasion with potted plants and trailing vines.

The bride is the charming daughter of Mr. and Mrs. I. N. Johnson, of High View, W. Va., and has a host of friends in Winchester and Frederick county, whose good wishes follow her to her new home.

The groom is the son of Mr. and Mrs. Charles B. Earle, of Pine Grove, W. Va. He is a prosperous young business man and depot agent of Pine Grove. The happy couple will make their future home at Pine Grove, W. Va.

W. T. Walters.

DIED.

Thomas.

Died at her home near Haw River, Alamance County, N. C., Mrs. Emily C. Thomas, wife of Anderson Thomas, July 22, 1910, aged 75 years and seven months. Her maiden name was Rippey. On Sept. 22, she and Anderson Thomas were united in marriage, and to them were born twelve children, eight of whom are living—three boys and five girls. She was fond of the Christian Church. She lived a very quiet and peaceful life, and when the end came simply fell asleep. The funeral services were conducted from the home, by the writer, in the presence of a large audience, and the interment was at Long's Chapel.

A faithful wife, good mother and friend has passed from earth to her eternal reward. The Lord comfort the bereaved.

P. H. Fleming.

Beale.

John Thomas Beale, son of the late Madison and Patsy Beale, died at his home near Holland, Va., July 17, 1910, aged 62 years, 9 months and 20 days. He leaves a widow, Mrs. Margaret Jordan Beale, two brothers, George Madison Beale of Suffolk, Va., and R. L. Beale, Holland, Va., and one daughter, Mrs. Geo. G. Johnson, Carrsville, Va., and one or two grand children. The funeral services were conducted by the writer at the home and the body was placed in the family cemetery on the homestead. May the Heavenly Father's richest blessings rest upon His bereaved ones.

N. G. Newman.

Holland.

Seth Edward Holland departed this life at his home, Holland, Va., July 15, 1910, after a few weeks of severe illness, aged 28 years. He leaves a widow, two children, Aubrey and Eunice, a mother, Mrs. Virginia Holland, two brothers, J. Frank and Rufus, and seven sisters—Mrs. G. A. Piland, Mrs. Thomas Howell, Mrs. Isaac Piland, Mrs. Amos Piland, Mrs. Cora Reid, Mrs. Carrie Pruden, and Miss Naomi Holland. The deceased was a good Christian man and had many friends. He was faithful to his home, his church, and kind and generous to all. The funeral was conducted at Holland Christian Church, of which he was a member, by the writer and the remains buried in Holland Cemetery. We join with all his friends in sincerest sympathy to his loved ones. May they ever rest in a Heavenly Father's keeping.

N. G. Newman.

THE CHARGE OF THE NONSENSE BRIGADE.

There are few of the minor difficulties and annoyances that will not dissipate at the nonsense brigade. If the clothesline breaks, if the cat tips over the milk and the dog elopes with the roast, if the children fall into the mud simultaneously with the advent of clean aprons, if the new girl quits in the middle of housecleaning, and though you search the earth with candles you find none to take her place, if the neighbor you have trusted goes back on you and decides to keep chickens, if the chariot wheels of the uninvited guest draw near when you are out of provender, and the gaping of your empty purse is like the unfilled mouth of a young robin, take courage if you have enough sunshine in your heart, to keep the laugh on your lips. Before good nature, half the cares of daily life will fly away like midges before the wind. Try it.—Waterman's The Girl Wanted.

—In the development of North Carolina's industries, the North Carolina College of Agriculture and Mechanic Arts is taking a foremost part. Its students are giving their lives to improving our farming, our trucking, our dairying and stock-raising. They are rapidly making their way into our factories, our electric power-houses, and our shops. They are helping to build our roads, our bridges and our railroads. Indeed, they are just the men needed at this stage in the State's growth. We are glad to note that more young men than ever before are seeking, through this well-equipped institution, a place in our industrial progress. We call attention to the advertisement in this issue.

—Pastor Loftin, of Elizabeth City, N. C., preached a sermon(?) last Sunday on: "The Independent, the Ring Around it, and W. O. Saunders," the Independent being a local paper with Saunders as editor, which had attacked the preacher mercilessly. A row and some shooting by Saunders, followed the sermon and a general town sensation. Conditions must be fierce indeed to justify such conduct on the part of an editor or a preacher.

—The Federal Biscuit Company is to be incorpated at Wilmington, Del., with $30,000,000 capital. That amount ought to control a few biscuits.

THE NEWLY REVISED CHRISTIAN HYMNARY.

Careful comparison with other similar publications supports the assertion that the **New Christian Hymnary** is the best book of the kind for church service use. It contains 382 pages of music. Large, clear print; thirty-five selections for responsive reading; subjects of readings; order of service; index of Scripture passages, etc. It is substantially bound in buckram cloth.

Price: Single copy, 75 cents, postpaid; per dozen, $7.00 not prepaid; in hundred lots, 50 cents per copy, not prepaid.

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Elon College, N. C.

Dry Goods, Notions, Ready Made Clothing

When in Burlington visit our large store, supplied always with the very best and latest styles and novelties.

Our Dry Goods are of latest designs, and our **Ready Made Clothing** cannot be surpassed in quality and price.

Come, See. Be Convinced.

B. A. SELLARS & SONS. **BURLINGTON. N. C.**

RALEIGH & SOUTHPORT RY. CO.

Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20

EXCURSION VIA SOUTHERN RAILWAY TO ASHEVILLE, N. C., July 26th, 1910.

This will be the best time of the season to visit the

"LAND OF THE SKY"

at so small a cost.

Rates and Schedules as Follows:—

Leave Goldsboro	6:45 A. M.	$5.00
Selma	7:33 A. M.	5.00
Raleigh	8:35 A. M.	4.75
Durham	9:50 A. M.	4.75
Elon Coll.	11:20 A. M.	4:75

Rates and schedules in same proportion from other points.

Tickets good on any train leaving Asheville up to and including July 29th, 1910.

THREE DAYS IN THE COOL MOUNTAINS.

Separate Cars for Colored People.

Ask your Agent or write:

W. H. PARNELL,
Traveling Passenger Agent,
Raleigh, N. C.

The purest joy,
Most near to heaven, farthest from earth's alloy,
Is bidding clouds give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
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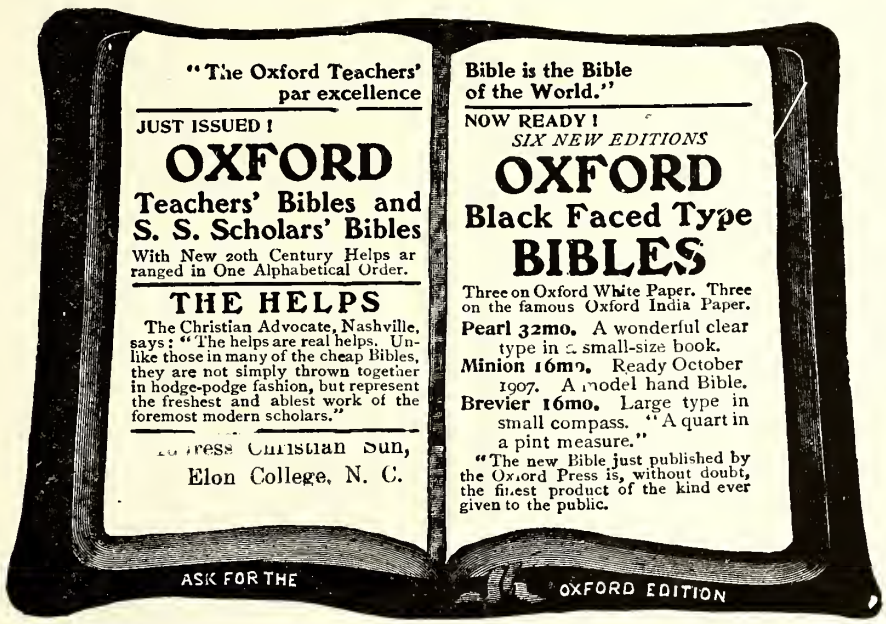

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